

Global Demands, Local Response

Tourism and Indigenous Capitalism in Bayan, Lombok Island

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Abstract—The growing of global tourism industry has transformed the lifestyle of traditional society into modern one, as the case of Wetu Telu people living in Bayan village, in the northern part of Lombok Island. Our research finds that global demand of tourism has put the people and the culture in jeopardy due to commercialization and exploitation of exotic local culture. This is what we call as indigenous capitalism. The local people has to directly deal with the massive market demand, i.e foreign tourists. To a large extent, there is a sense of confusion and identity loss among the people as can be witnessed by the change of lifestyle and has brought them to a process of acculturation. The changes in people's behaviour render a response from the government in the form of cultural revitalization by giving the locals compensation, building creative industry and other facilities in Bayan village. This measure is aimed to avoid further damage to the locals, but at the same time to control the economic growth of the local people.

Keywords—*wetu telu people, global tourism, indigenous capitalism*

I. INTRODUCTION

The development of tourism on the Lombok Island made Bayan as one of the popular tourism objects on the Lombok Island. Bayan had beautiful natural scenery, Rinjani hiking trail, and culture of Wetu Telu society as cultural tourism. The complete package that Banyan had made it as one of the main assets in the development of tourism on the West Nusa Tenggara and make more than 8 thousand people came to Bayan [1]. The development of tourism makes the Wetu Telu people are required to provide global market demand, which then makes the Wetu Telu people not only become objects but also the subject of tourism. As object of tourism Wetu Telu people were required to maintain their culture and as subject (actor) of tourism Wetu Telu people were demanded to be a good host, it means that the Wetu Telu people are required to provide the needs of tourists.

The demand for lead two roles at the same time, was not able to be done by the Wetu Telu people, which then makes one of those roles fade away. This is because the attractiveness of both are not balanced, the appeal of the Wetu Telu people as the subject (actor) of tourism is greater, thus affecting themselves as tourism objects. Meanwhile, to separate the two roles is not easy, considering the Wetu Telu people are very sensitive to land ownership by outsiders, which led to the difficulty of giving one role to the Wetu Telu people. Meanwhile, the global market demanded that the government

not only provide objects, but also subjects (actors) to explain the attractions that are provided and especially on cultural attractions [2]. The result of that role is that the Wetu telu people are start for losing their identity. The global market demand that led to the beginning of the changing identity of the Wetu Telu people was discussed in this paper.

The purpose of this paper is to show that the development of the tourism industry was creating lame triangle between global market demand, government and the Wetu Telu society. This awkward triangle transforms the identity of Wetu Telu society.

II. RESEARCH METHOD

This research uses qualitative method to explain about cultural transformation that caused by tourism development to Wetu Telu society culture. Patton and Cochran describe qualitative research is a study that aims to understand some aspects of social life by using methods that generally produce words and not data to perform an analysis [3]. This research collected data through observation and interview began in December 2016 until March 2017. The informants selected by researcher to conduct the interview activities are the people who are deemed capable and relevance or involvement in the research being studied. Other than observation and interview, this research collected data employed literature studies, which collect data through written sources, such as books, newspapers, journals and other sources, which have been written or processed carefully.

III. RESULT AND DISCUSSION

The development of the tourism industry was a step taken by the Indonesian government in expanding employment, increasing revenues, increasing foreign exchange, and ultimately improving the welfare of society. This is reflected in the 2004-2009 National Medium Term Development Plan (RPJMN) and the RPJMN 2010-2015. Through RPJMN local governments were required to improve the welfare of the community and especially the people in the tourism object, by providing training to local communities, providing tourism facilities and infrastructure etc., without eliminating tourist attraction such as the diversity of natural wealth, culture and handicrafts of local communities. Then, as a result of the regional autonomy RPJMN then translated by the local government by establishing indigenous tourism.

Indigenous tourism is described by Bunten as one type of tourism that hand over the management of tourism object to the local community without any third person [2]. Local governments which in this case represent the local community, in the presence of the Regional Autonomy Law is given full power in managing tourism object without central government interference, Thus, the local government will face directly with the global market in developing its tourism industry.

Indigenous tourism not only brings benefits, but also brings many challenges to the local community. Tillotson explains that indigenous tourism not only brings economic benefits, but also challenges for local communities [4]. The challenges formed in indigenous tourism are local communities faced with global market demand such as services, facilities, investment, etc. This is experienced by the government of North Lombok District (KLU) in developing tourism in several sub-districts in KLU, one of them is Bayan. Facing the demand from global market, the people of Bayan is experiencing multiple pressures from global, national and local level. This triangle relationship has put the native people of Bayan in a difficult situation and to some extent they feel loss of identity as a result of confusion. In the global level, the people of Bayan is directly confronted to capitalism through global tourists. To meet the demand of foreign tourists, the Bayan people needs to adapt their culture so that the foreign tourists feel more comfortable during their visit. In the national level, the local people have to submit the obligation that has been set by the government. As one of least-developed region, the North Lombok District has to catch up with other more prosperous regions in Indonesia by increasing the district's revenue. Tourism is the most 'sell-able commodity' since the the beauty of the North Lombok District is well-known. The government targeted more foreign tourists to come. In 2016, the Tourism Promotion Agency of North Lombok District were able to attract as many as 93,886 foreign tourists, while domestic tourists were 93, 886 people, and together they make up as many as 850,663 people [5]. The large numbers of tourists who pay a visit to the District is an indicator of the development success. Meanwhile, at the local level, the government of the North Lombok District has built tourism infrastructure to facilitate the program of massive tourism. Tourism development in Bayan makes government of North Lombok District (KLU) must face to face with global market which in this case is represented by foreign tourists (tourists). In its development, global market demand is too much and made KLU government difficulty in fulfilling the demand, Which causes the KLU government is unable to position itself as a representation of local communities. The policy of the national government and the local government to make the Bayan people with their unique Wetu Telu culture, is perceived as the way to reducing poverty. This measure often sacrifice traditional ways of life in expense of material satisfaction. The KLU government policy focuses more on increasing coverage of the international tourism industry, which unwittingly imposes an excessive burden on the Wetu Telu community and this can be seen in several aspects, among others.

A. Language

The development of tourism in Bayan, prompted the KLU government to provide foreign language training for the Wetu Telu community. Foreign language training is provided by the government, because the government thought in developing the tourism industry proficiency in foreign languages is needed or can be said is a demand from the tourism industry. Sindik and Božinović describes the proficiency in using a foreign language is a key requirement for someone who has become part of the tourism industry, when the actors in the tourism industry are able to speak foreign languages it will facilitate the occurrence of intercultural communication [6]. Proficiency in using a foreign language is a form of local people's willingness to receive guests. In addition, the ability in foreign languages also positively impact the economy and career of the actors in the tourism industry.

In the Wetu Telu community demands to learn foreign languages, comes when the people of Wetu Telu have not been able to take control the Indonesian language. Budiwanti and Schellhorn explained that throughout 1993 to 1999, most of Wetu Telu people are still unable to speak Indonesian [7, 8]. Because of the limitations in accessing education and the closing of Wetu Telu society to the outside world. After tourism developed in 1999, some Wetu Telu people started to speak English and Indonesian. When viewed more closely the ability of the Wetu Telu community in Indonesian and foreign language turned out to leave the language problems in it.

Tourism not only demands Wetu Telu people to learn foreign languages, but also Indonesian language. Because to be able to take control the English language Wetu Telu people must be able to speak Indonesian first. It is then said that the Wetu Telu people learn Indonesia and English simultaneously. The informants said that the development of tourism in Bayan not only demanded the younger generation, but also the older generation to be able to speak foreign languages [9, 10]. The older generation (tokoh adat) are required to be able to speak foreign languages in order to be able to provide information directly to tourists and researchers who are conducting research related to the culture of the Wetu Telu community. Meanwhile, the young generation is required to be able to speak foreign languages, because most of them work as tour guides and porters.

The demand to learn foreign language puts Sasak Language (Sasak halus) of the Wetu Telu community in extinction. Because the younger generation is no longer using sasak language, and only a few people in the older generation are able to speak Sasak language. Bapak Penghulu describes the development of the times made Wetu Telu people leave the Sasak language, because it is considered not in accordance with the demands of the times [10]. In addition, the Sasak language is no longer used because of a shift in values and manners to the younger generation of the Wetu Telu community. Then, this made the Sasak Language understood only by a few older generations. The same thing was also expressed by Raden Efta that the younger generation of Wetu Telu people didn't take control Sasak language, they only knew some vocabulary in Sasak language because in their daily life Wetu Telu people used more common Sasak language and Indonesian [9].

On the other hand, the demand of the tourism industry in using foreign languages also impacts the consistency of Wetu Telu people in using Indonesian and local (Sasak) language. The demand in learning a foreign language makes the Wetu Telu community start inconsistent in using language, where the vocabulary between one with another language is still often confused and this also happened when the Wetu Telu people spoke in the local language (Sasak). In addition, these demands make local languages previously controlled in full began to decrease, because in the learning process these two languages affect each other between the one with the other. The controlled of the Wetu Telu community of local languages was reduced and the controlled of another Language was standard. The impact of global market demand not only in Language, but also in their style.

B. Life Style

Employment provided by the tourism industry was a space where the cultural interaction between Wetu Telu people with tourists happened. Cultural interactions conducted by the Wetu Telu people resulted a process of cultural acculturation, but process of cultural acculturation goes unbalanced and made the physical form of the Wetu Telu culture began to fade. Penghulu said that the development of tourism has unwittingly faded the physical form the culture of Wetu Telu community [10]. Wetu Telu community dependency in using the tourism sector as a source of income, made them appear to provide excellent service for tourists. Wetu Telu society misrepresented the form of that service and made Wetu Telu customize their appearance with tourists. The purpose of the adaptation is to make tourists feel comfortable to be there.

Transformation of Wetu Telu People not only happen on their style, but also the procedures for entry into traditional houses. Wetu Telu traditional house has meaning in every part that reflects the manners in Wetu Telu society. However, due to the high intensity of the community in seeing and interacting with tourists, raises the notion that the Wetu Telu community must eliminate the procedure of entering traditional houses, because it is not in accordance with the times. One of the example is the entrance of Wetu Telu traditional houses. The gateway Wetu Telu traditional houses is very short, getting the person in must bow down as a sign of excuse to enter into it. In its development, the procedure of entering the traditional house has undergone many changes, there are people who want into the traditional houses don't need to bow down. Tourists are given free space to see the traditional house, which previously there are some parts of the traditional house that can only be entered by certain people [10]. In addition, people who want to enter the traditional house are required to wear traditional clothes, now everyone is allowed to enter the traditional house only by wearing a formal clothes. The cultural transformation in Wetu Telu society is accelerating, as technology becomes part of the tourism industry.

C. Technology

At first the Internet entered and became part of the tourism industry with the aim to develop the tourism industry, explained that the internet has made a revolution in the tourism industry, because it can connecting people with one and

another people, and able to provide various information by online. This is makes the tourists always seek information first through the internet before making a decision to travel. Therefore, the tourism industry is required to understand and be able to manage these changes.

Generally, there is nothing wrong with the demands for using technology. Technological developments make NTB Tourism Office able to promote tourism maximally, through changing promotional strategy from the conventional to the modern way and made tourist arrivals to Lombok increase rapidly. The demand for using technology not only to governments, but also to all actors involved including the Wetu Telu community.

Technological developments facilitate people of Wetu Telu in marketing their services by online either in the form of porters and tour guides. In addition, through the development of technology Wetu Telu society able to communicate directly with tourists and build a network of cooperation with several travel and individuals outside Bayan. When we look closely, technological developments are not only able to make people Wetu Telu expand its business network, but also Getting lots of new information, then pushing transformation in life style of Wetu Telu Community. The direct interaction between the Wetu Telu community and tourists supported by technological developments made the younger generation of the Wetu Telu community begin to violate the customary law and even have dared not to follow the rituals and traditional events.

IV. CONCLUSION

The development of tourism transforms the culture of the Wetu Telu community by placing the Wetu Telu people face to face with the global market demands. Numbers of demand imposed by the Wetu Telu community resulted in direct and indirect interaction. During the interaction process occurs of cultural acculturation, which makes the people of Wetu Telu adopt more tourist culture and changing the culture of Wetu Telu society into a modern society. Generally, Wetu Telu society changes could be seen from the use of traditional language and clothes.

Local community were made as tourist attraction will change from traditional society to be modern, As long as the government does not intervene in it. Because when the traditional society is facing the tourists directly, the traditional community has high interest in adopting the tourist culture. Thus, traditional societies often forget that they are a tourist attraction that must maintain the authenticity of their culture. Therefore, government intervention is needed to limit the interaction between local people and tourists.

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